

The Evangelical Alliance Quarterly.

No. 2.

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Editorial Notes.

[We are grateful for the many kind expressions of sympathy and approval received from various quarters on the appearance of this Magazine. It will be our constant endeavour to deserve the thorough confidence of the public, and to give all news in as bright and concise a form as possible. We ask each of our readers to take a little trouble in their own circles to help this Magazine on its way, and to obtain from their friends new subscribers for the Magazine and new members for this Alliance. Application forms for membership are here enclosed for this purpose.]

On October 31st and November 1st and the Annual Conference of the Alliance is (D.V.) to be held. In another column we publish an announcement of all details. Three days of blessed fellowship, when, laying aside all other business, we meet for communion, spiritual instruction, and in conference—days that will, we trust, be kept sacred and free from every engagement, in order that members may be present from every part. Special fares are granted by the Great Western Railway Company, and hospitality is to be provided at Clifton. Members should write for information to the Secretaries, Alliance House. The Rev. F. B. Meyer, Dr. Harry Grattan Guinness, Colonel Seton Churchill, and many others have promised to take part. Christians who are not at present members of the Alliance will find themselves cordially welcomed, while those who are not yet in Christ will find a place and a message of glad tidings specially suited

and specially provided for them. Those who have visited Clifton before will certainly be glad to revisit it, whilst those who have never seen the grand gorge of the Avon, the suspension bridge, and the extensive woods on the left bank of the river will find in these new delights.

In our last number we laid strong emphasis on the fact that there is no other society beside the Evangelical Alliance that specially takes up, as one branch of its work, the duty of working for the deliverance and relief of persecuted Christians in all parts. This work has been persevered in steadily during the past quarter. The deputation sent by the Council of the Alliance to Dresden will, we believe, produce excellent results, and we hope to be in a position to publish these in our next number. Our hope is that the Nonconformist Brethren will receive the State recognition of their existence and faithful work—a privilege never hitherto granted. As to the persecutions in Cuzco, in Peru, Admiral Field, on behalf of the Alliance, brought this matter up in the House of Commons, and Mr. Brodrick stated "that the right of British missionaries to reside in Peru on the same footing as native citizens was a matter of treaty right, and that her Majesty's Minister would do everything necessary for the protection of these British subjects."

We cannot tell in writing this note whether war may not be declared before the Magazine comes into the hands of the readers. It is most distressing that our country

should be engaged in serious military preparations, and so soon after the meeting of the Peace Conference. It is a sad picture now presented before the gaze of the whole world of two Christian peoples ready and waiting to attack one another. In the Evangelical Alliance we wish, above all, to be true to our responsibilities towards all Christians, as members with them of that Kingdom which is above every kingdom. Our Society has it as a first duty the promotion of love between Believers of all nations. The dangers of the war spirit are obvious. Every one can do something to abate it by guarding one's own speech and by special care in discussing the subjects now in dispute between the two countries. We most earnestly appeal to our friends everywhere—as well in Great Britain as in the Transvaal—to unite in prayer that these present lowering war-clouds may quickly pass away.

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"There shall be wars." God foreknows, and overrules the scourge of war. The hand of God in the history of man is manifested in a very special manner in the records of great wars. To-day nations and governments hold back from the dreaded contest and endeavour to postpone the final decision, yet on all sides there is a sense of impending disaster. Millions of men forming the standing armies of the Great Powers stand armed to the teeth, face to face, none desiring war, but shrinking from it; dreading it, yet with a strong sense that they are impelled to it, and that the dire conflict, however long postponed, is inevitable. And as the weeks and months pass by we know that each brings nearer the personal return of our Lord and Saviour Jesus Christ. For this we may look with joyous confidence, but in the meantime "there shall be wars and rumours of wars," and our hearts must not be troubled.

EVANGELICAL ALLIANCE CONFERENCE AT CLIFTON.

THE Fifty-third Annual Conference will be held (D.V.) October 31st and November 1st and 2nd. On the first day addresses will be delivered on "The Person and Work of the Holy Ghost" by Revs. F. B. Meyer, C. Moinet, D.D., James Charles, and E. L. Hamilton, the evening being taken up by an evangelistic meeting, conducted by Mr. H. Grattan Guinness, M.D. Practical subjects, such as "Work in the Home and Foreign Mission Fields," will occupy the attention of the Conference on November 1st, in which, amongst others, Revs. J. E. Watts Ditchfield, Archdeacon Hughes Games, R. Wardlaw Thompson, W. T. A. Barber, and M. Nachim will take part. Rev. Matteo Prochet, D.D., of Rome, and other representatives of the Alliance from abroad, will give an account of Evangelical work in their own countries. Upon November 2nd Rev. J. Gritton, D.D., Colonel Seton Churchill, G. F. Chambers, Esq., will, with others, speak on "The Day of Rest." At the afternoon and evening sessions the subject of "Protestantism," from its twofold aspect as a denial of the false and a declaration of the true, will be dealt with by Revs. C. H. Waller, D.D., W. H. Griffith Thomas, W. Fuller Gooch, and others. The full programme and other particulars may be obtained of the General Secretary, 7, Adam Street, Strand, London.

If we read the Word of God chiefly to get comfort, we shall have but little, and that of doubtful kind. Let us put away this selfishness, and use the Word of God as the sword of the Spirit against the flesh in us; so will the Scriptures unfold themselves more and more, and endear Christ to us. That sword, well handled against the flesh in ourselves, will serve us in good stead against Satan.

"FOUND UNTO PRAISE AND HONOUR AND GLORY."

(1 PETER I. 7.)

BY THE REV. JOHN GRITTON, D.D.

QUANT what does the Apostle speak in these great words? He has not in view things of which we might be inclined to boast. He is speaking of FAITH IN TRIAL. Faith is the feeblest of things and the mightiest also. Faith has victories. It overcomes. It moves mountains. It has Jesus our Lord for Beginner and Accomplisher. It has filled the world with churches and monuments. It has subdued kingdoms, wrought miracles, rolled back the tide of war, turned weakness into strength, and filled the history of the Church of God with heroic records. Truly is faith mighty! We are justified by faith: by faith we stand: faith is our shield in conflict; and in the triumph day of the Gospel, when ten thousand things which can be moved cease for ever, in the triad of things which remain and cannot be moved, Faith has its place with Hope and Love. No marvel, then, that we think much of Faith! We can understand without difficulty that it shall "be found unto praise and honour and glory at the appearing of Jesus Christ."

But the TRIAL of Faith, the Trial of it as by Fire! Can we glory in this? Can we rejoice, can we greatly rejoice, when this trial means to us "heaviness through manifold temptations"? "We glory in tribulation." This is a hard saying of St. Paul, more easily written than realised.

Reflect on the matter awhile. In faith we enter on some Christian enterprise. We

seek Divine guidance: we take each step on the authority of the word of God: we are content to take any place, however humble or however responsible: we sacrifice time and money: we dare rebuff, coldness, contempt: we endure as seeing Him who is invisible; and our faith is honoured and crowned by manifold results. So far we can believe without difficulty that our faith, and the faith of our fellows, will be found "unto praise and honour and glory."

But presently comes the trial of our faith. The corn of wheat has been sown, but now it dies. Leaders fail; false brethren appear; half-hearted helpers drop off; open doors are shut; converts prove unsound; some more novel enterprise diverts funds; and all things seem against us. Paul is in prison, Demas has gone back to the world he forsook, Diotrephes loves to have the pre-eminence, men intervene of envy and

strife, till, at length, our hands hang down, we bow our heads as a bulrush, faith trembles and hope dies.

Or the trial may be personal, and affecting our soul. Paul had his seasons of deep discouragement as to work and fellow-labourers; nor would Satan leave untried the soul of so doughty a champion of the Lord. Not once, but often, did the evil one assault him. Shall we escape? We believe. Do we never cry out, "Lord, I believe! Help thou mine unbelief"? In Christ Jesus we have "no more conscience of sin," but does not the consciousness of sinfulness weigh us down?

Yes, to us also, and to us as individuals, there comes the trial of faith.

And what shall we say as to those great trials which come to our faith, when we see earth one charnel-house for bones and cinders of martyred saints, when one measures by the cubic yard the remains of the victims of the Inquisition at Madrid, when we remember the Spanish fury at Antwerp, the massacres innumerable of faithful saints in many lands; or when we stand face to face with the awful mystery of the Silence of God? These things oftentimes try faith far more than any assaults which touch ourselves.

But what does the Holy Ghost by Peter tell us about this trial of faith? He calls it—as He calls faith itself—*precious*. It is a costly gift from God: it is of *great price*. As faith is better than gold, so is the trial of faith more precious than the work of the refiner. It is painful; it scorches and burns. True; but it is precious. It purges out the dross and separates the vile; it makes us fit to reflect the face of our Lord; it purifies us, so that we may bear the King's image, and be true coin for His treasury, or fit vessels for His service.

"Tribulation worketh experience, and experience hope, and hope maketh not ashamed." Such is the process as stated by Paul. Such a process, with such results, must be precious. Under the flail, or tribulum, the chaff is separated from the wheat. In the furnace of trial the dross is separated from the silver or gold. Shall we not be content? Shall we despair when our God is perfecting us? Shall we fear that our faith will perish, because our covenant-keeping God is dealing with it for His own praise and honour and glory? If God be more magnified by the precious faith which has been tried and sorely tested; if thereby His honour will grow, and His glory more resplendently shine forth, we may indeed learn to glory in tribulation and to bear uncomplainingly the cross which precedes the crown.

We will be in no hurry to judge. We know in part only. "The appearing of Jesus Christ" will be the day of revelation. Then will the trial of the faith of the whole Church be justified before angels and men and demons. Then shall all men know that it was the Lord Himself who sat as a refiner and purifier—that while He pained us, He was praying for us that our faith should not fail. We shall know, then, that the fire, the temptation, the anguish were His answer to the cry, "Lord, increase our faith."

Let us then be well content. Let us rest on these truths in all our sorrows of soul and mind and body. Let us apply them in every testing of the work we do, the societies with which we co-operate, the missions we enterprise, and the hopes we entertain. While the corn of wheat still lives it abides alone; when it dies—all but the precious germ which dies not with the husk, it brings forth much fruit. Let us dare to ask, "Lord, increase our faith," and if it please Him to strengthen our faith by disappointing our hope and thwarting our purposes, let love keep us quiet, knowing that the trial of our faith will be found unto praise and honour and glory at the appearing of Jesus Christ.

WORK ON THE GOLD COAST.—In order to bring his work in the hinterland of the Gold Coast before the people of England, and to secure from them the means for its extension, Rev. Mark C. Hayford is on a visit to this country. He comes of a family of native ministers, his father and grandfather both having been workers under the Wesleyan Missionary Society. Several years ago he received a definite call to the ministry, and although it meant abandoning two-thirds of his income at that time, he unhesitatingly followed his convictions, and has since been doing good and successful work. His address is African Institute, Colwyn Bay, North Wales.

THE BLANKENBURG CONFERENCE.

BY THE REV. F. B. MEYER, B.A.

IN Luther's country, not far from Eisenach, with its fortress of the Wartburg, so memorably associated with the great Reformer's tempestuous life, lies the little town of Blankenburg. The tide of ordinary tourists has hardly reached its quiet streets, but it is suddenly awakening to find itself famous, and, as the years pass, it is likely to have as great an effect on the religious thought of Germany as Keswick on that of Great Britain.

It is not necessary for us to spend time and space upon a description of the town, but we will turn our thought to that long strip of garden lying along the slope of the hill and above the level of the roofs, at either end of which stands a house, and above them is a tasteful hall capable of holding some 800 persons. Years ago in one of these houses lived a Christian physician who dedicated it to the service of God, earnestly praying that the work which he had begun for God should be continued after his decease. It was, therefore, by the good hand of God's providence that Fraulein von Welling was led to settle here with her large family of orphan boys whose fathers, in some cases, had fallen in the Franco-German war.

Ten years ago, when she first opened her house, with the help of Dr. Baedeker, for an annual convention, the handful of earnest souls that gathered gave no promise of the great dimensions to which the numbers and interest were to attain. It surprised all of us that during the last week of August no fewer than 1,000 persons gathered from all parts of Germany, from Russia, Norway, and other parts of Europe, to share the hospitality of this gracious and practical hostess. It has been her habit throughout to provide lodging and board for her guests, placing under requisition all the sleeping accommodation of the place, and spreading tables;

at which her guests partake of their meals, in long, specially constructed sheds. For all this no charge is made, but boxes which are placed at the doors are said to produce sufficient to cover the immense outlay which is incurred.

At 7 o'clock the German hymn rises sweetly in the air, announcing the beginning of the day's exercises, and throughout the day these magnificent German chorales are perpetually resounding on every side. The prayer-meeting from 8 to 9, the conference from 10 till 12.30, the meetings on various phases of Christian work from 2 to 3, the Bible-readings from 3 till 6, with an intermission for tea, and the final conference meeting from 8 till 10, do not exhaust, but apparently quicken the appetite of these sedate, thoughtful, music-loving, devout, and affectionate people.

The system of partaking meals in company has the great advantage of bringing men and women who hale from remote places into contact under the friendliest influences, and the warmth of the social relations thus established is very delightful.

The chief speakers at the recent convention were Pastors Stockmayer and Yellinghaus; Dr. Grattan Guinness, Dr. Baedeker, Rev. W. Sloan, Dr. Gritton representing the Evangelical Alliance; Rev. Darlow Sarjeant, Rev. C. J. Moore, and myself. The addresses of the English speakers were fluently translated by Fraulein von Welling, whose Scotch extraction makes her perfectly familiar with English, and it does not seem they lost in force, but the reverse. Certainly the impression on all who gathered was very deep. Some said they had come with high expectations, which had been more than realised. The 200 Lutheran pastors and evangelists were specially touched, and in many a lonely spot one would come across a brother minister, his Bible in hand, waiting quietly before God.

One of the most interesting features of the gathering was the presence of a large number of nobility and people of standing

and rank, who, according to the German and Russian custom, were perfectly familiar with English. For these, special meetings were held, in which interpretation was laid aside. It seems likely that these servants of God in high places will exert a very powerful influence in the direction of evangelical truth and the unity of all believers in Christ. The presence and fellowship of Count Bernstorff was specially delightful.

Throughout Germany, and still contained within the limits of the Lutheran Church, there is a widespread movement known as the "Gemeinschaft" or "fellowship meeting." So long as the hours of Divine service are not infringed, good men and women belonging to the Lutheran Church are able to meet for Christian fellowship and the promotion of Christian usefulness. This is a remarkable movement, and will either revivify the dead Lutheran Church or rend it.

PERSECUTIONS IN SAXONY.

THE deputation sent by the London Council of the Alliance to Dresden, has just returned with news of a favourable reception. As a consequence of the distressed condition of the Baptists and other Nonconformists, the Alliance was appealed to for help, and as a result the deputation was forthwith organised, and sent to interview the Cultus Ministerium at Dresden, and to plead with him on behalf of the persecuted. The deputation was received with great courtesy and attention, and it is expected that before long important measures of relief will be carried out.

The kingdom of Saxony is but a portion of the old Electorate since its division by Napoleon. It contains 4,000,000 people. From the Reformation till 1697 it was a Lutheran nation under a Lutheran duke, but in that year Augustus the Strong, Duke and Elector, became King of Poland also, and on that elevation he joined the Roman Catholic Church. Since that time the two churches have been recognised as State Churches. There are now about 100,000

Roman Catholics in the country. There was incessant strife between the Roman Catholics and the Lutherans till, in 1870, it was made penal for any one on either side to seek to pervert or convert from the other body. Any such act is punishable by a fine of £7 10s.

Although this law did not contemplate other bodies than the Roman Catholics and the Lutherans, it has been in practice applied to Nonconformist bodies as they have arisen in the Saxon kingdom. This constitutional law—unconstitutionally applied—is the source of the troubles affecting our Baptist, Methodist, and other friends in Saxony. In 1871 and 1878 the Minister of Worship gave legal existence and statutes to certain congregations resembling the Methodists in doctrine and worship, but not to other bodies, so that many congregations remain unrecognised and suffer equally with the Baptists, not one of whose congregations has recognition. There are six Baptist congregations in Saxony, having a total of eight hundred members.

The following are recent instances of trouble under the illegal application of constitutional law or under the police reading of law:—

For advertising a meeting in Dresden, a fine of £5. For baptising a woman without having actually seen her papers of separation from the Lutheran Church, a fine of £7 10s. In March, 1899, at Chamenitz, parents legally separated from the State Church and members of the Baptist body there, were fined £5 for taking their own children with them to worship. At Sosa, in the present year, a fine of £15 for permitting a Lutheran child to attend a Sunday-school feast. The alternative was twenty-eight days' imprisonment. In February, 1899, at Zschoppau, six fines of £7 10s. each, amounting in all to £45, were imposed for joining in singing and audible prayer at a meeting; and at this very time at Plauen the Methodists are prohibited from meeting altogether.

The deputation consisted of Dr. Baedeker,

who acted as spokesman, Dr. Grattan Guinness, senior, the Rev. John Gritton, D.D., the Rev. Darlow Sarjeant, Herr Hoyer, as additional interpreter, and the General Secretary.

After leaving London, a delightful week was passed together at the Annual Conference of the Blankenburg Branch, and on the 5th the deputation travelled to Dresden. On the morning of the 6th an interview was granted by his Excellency the Herr von Seydewitz, the Cultus Ministerium. His Excellency was evidently impressed, and after listening for some three-quarters of an hour to a full statement of the whole case, made the deputation understand that he had much sympathy with the requests made, and that measures would be taken without unnecessary delay for granting to the oppressed worshippers and congregations State recognition and a degree of religious liberty. It was a real pleasure to hear his Excellency volunteer the statement that he himself accepted and valued the principle of the "einheit" of all believers—that all are one in Christ Jesus. At the close a petition was read to the Minister by Dr. Gritton. It contained the following definite requests: "That within the limits of Saxon Constitutional Law all possible liberty should be granted to Nonconforming Christian communities—(1) to worship as their conscience dictated, and to be at liberty to sing and to pray audibly; (2) for parents to take their own children, of any age whatever, with themselves to worship God; (3) to advertise their places and times of service in the public press, and by notices posted at the doors or windows of chapels and halls; (4) to use singing and prayer in all meetings convened by Christian men; and (5) that the maximum amount of liberty granted to the most favoured Christian community should be extended to all."

We trust that it may be possible for us in our next issue to report that the reforms asked for in this petition are in course of being carried out.

GERMANY.

(FROM OUR OWN CORRESPONDENT.)

BERLIN, September 16.

SINCE my last letter, three months ago, no events of particular importance can be recorded. The summer time is generally a quiet time. The long days are not particularly favourable for religious meetings in the evenings—in the towns people like to profit by the fine summer nights for excursions into the open air, in the country people are late at work in the fields. It is even observed that some people only attend evangelistic meetings when the dark covers them. They are like Nicodemus, who came to the Lord by night. Only for open-air work the summer is favourable. But that is not very general yet in Germany. In the country the missionary festivals are often held in the open air, and they in some places bear an evangelistic character. In Berlin the Young Men's Christian Association has continued—it was the tenth summer—the Sunday afternoon meetings in the Grunewald, the large park near Berlin. Also Count Pückler holds such meetings in the north of Berlin—both are a proof that open-air meetings are quite possible in Germany. I even believe that they meet with less difficulties than they did in England at the beginning. The very precious liberty which exists in England—I do not mean the political liberty, but the liberty which is based on the principle of mutual recognition and respect for the opinions of others—has been acquired gradually: the same will be acquired here, and also the formal liberty, as we hope. The latter exists in Prussia and most of the German States. It is only in the kingdom of Saxony and the Grand Duchies of Mecklenburg that an alliance between the High-Lutheran Church authorities and the State obtains a kind of persecution against dissenters; and not only against them, but also against those members of the Lutheran

Church who want to "build up one another" in the absence of the pastor. But also in these countries the Lord has awakened true spiritual life, and this new life will not long endure the narrow fetters.

A number of larger religious conferences generally take place in autumn. Of two, however, a few words may be mentioned already. In the second week of August, the ninth Christian Students' Conference took place at Eisenach. These conferences have been of a decidedly Christian character. They intend to bring the young men of our universities to a clear decision for Christ. The task is a difficult one. Our students, who have just left the strict discipline of school, enjoy the absolute liberty given to them in a way in which they hardly get it again in after life. It is therefore natural that they want to make most of it, and a life among so many comrades always makes it hard for one of them to separate himself and endure the mockery of the others. But we have also made the same experience with other people—for instance, soldiers. If one out of these more endangered classes gets converted, it is generally a very genuine and decided change. We have now at most of the German universities a small band of young men who come out quite clearly for Christ. The Eisenach Conference was attended by 150 students this time, of whom one-third were not theologians. Among the speakers were such who only recently left the university, and are, themselves, proof of the blessing of this work.

The conference of the Lutheran party within the national (United) church of the old Prussian provinces, commonly called the August Conference—because it generally meets in that month—took place in the beginning of September. It was combined this time with the fiftieth anniversary of the Lutheran associations in Prussia. It cannot be denied that these associations were a help against the prevailing rationalism, as they drew the attention to the importance of creeds, based on the Biblical truth. On

the other hand, their position is a very narrow one. Like all religious assemblies in the present day, they also occupied themselves with the evangelistic movement and the so-called "fellowships" (*Gemeinschaften*), but not in a friendly manner. What is the advice they give?—that this movement should go back to Luther. But we do not wish to go backwards; we shall never believe that all the riches God granted to His living Church during the three centuries since Luther should be counted for nothing, and especially we will never consent to quench the revival of the last ten years. The power of this new life has very characteristically been proved by Dr. Warneck, a man who does not even belong to it. His survey of German missions in the nineteenth century shows a remarkable increase of missionaries (by 200), of annual donations for foreign missions (by nearly one million marks) just during the last ten years.

The Prussian Minister for Public Worship and Instruction, Dr. Bosse, has just resigned his office, after seven years and a half. He is a warm-hearted Christian, and the sympathy he brought to the churches was heartily felt and appreciated. The laws about the salaries of the clergy and the schoolmasters will assure his ministry a grateful recollection. He leaves on account of his health. His successor, Mr. Studt, is energetic and a clever man, and as far as religious matters are concerned decidedly well-meaning, but he has not had any occasion yet to work in these things. As long as our Church is in so close connection with the State the person of the Minister for Public Worship is always of some importance—although more and more the true life of the Church tries to emancipate itself from such influences.

WE should deal with our corrupt nature as we would with a notorious thief—never trust it.

REMARKABLE ANSWERS TO PRAYER.

(SECOND PAPER.)

IN the previous number of the EVANGELICAL ALLIANCE QUARTERLY we recognised to the full that God is accustomed to answer prayer, although it may be in ways not always observed. We then gave a noteworthy instance, supplied by an Evangelist, of *material* help rendered in an hour of sore need, to enable him to reach the city where he was advertised to conduct a mission. We now cull an illustration from the *Romance of Christian Work*, by the Rev. W. Hay M. H. Aitken. This will make equally as clear the fact that in *spiritual* things it is according to the Divine method to grant answers quite as remarkable. God does respond to the effectual fervent prayer of the righteous with specific blessing.

The following request was presented before God in a prayer-meeting preceding a special mission service: "Will you pray that two of my servants, who are coming to the service to-night, may be led to decide for Christ." It came from a lady upon whose heart the Holy Ghost had evidently laid the spiritual welfare of her domestics. On the very next evening praise and prayer were sought in these words: "Will you thank God for the conversion of the two servants prayed for last night, and will you plead for two other servants who are coming to-night?" The next evening was a second request: "I desire to return thanks on behalf of the two servants prayed for last night. Both have given testimony to their having made a full surrender of themselves to God. And will you now pray earnestly for all my children, and especially for one boy who is about to return to school, that they may all yield their young hearts to God?" By the next afternoon the lad had given himself to Christ, and the reality of the conversion was shown in the sequel. He left for school the next day, and before the mission was ended, from which he had been called away, he had begun a little

mission on his own account at his school. One of his most intimate companions had been won for Christ, and that schoolfellow is now occupying a very important position as an Indian judge.

As to the boy himself, after doing exceedingly well at Cambridge, he was ordained. When he had spent five years in an English curacy, he gave himself to the study of medicine, and he is to-day a useful missionary of the Church Missionary Society.

These are reliable instances of the direct result of intercessory prayer, unknown to those for whom the supplications were offered to God.

We cordially invite our readers to send communications of their own experiences in this respect. In every case the details must be accompanied by names, addresses, and dates, not necessarily for publication, but that nothing may appear which is not strictly true.

Correspondence.

RITUALISM IN INDIA.

TO THE EDITOR OF "THE EVANGELICAL ALLIANCE QUARTERLY."

DEAR SIR,—I beg to enlist your sympathy and aid in assisting and combating the growth of Ritualism in India, especially in the army.

There is no public opinion in India. The Europeans consist of three classes: Government officials, merchants, missionaries. Here and there are to be found a few retired officials and a few private individuals, but the three classes above named form the vast majority. Hence if the Indian Government (including in that term, governors of provinces, lieut.-governors, generals in command, &c.) does not set its official veto upon anything, there is no means at the disposal of individuals to do so.

During the past thirty years, the change in the character of the services of the Established Church in India has been most marked, and it is no exaggeration to say that, with very few exceptions, the garrison churches and chapels in India are rampantly Ritualistic.

This fact becomes the more notable when it is

remembered that the chaplains are all Government servants, paid to minister to the troops as well as to the civil population. The buildings used are mostly Government buildings.

Illegal "altars," crosses, candles, flowers, re-tables, reredoses, and other paraphernalia, have been silently condoned for years past; what was every one's business being, as usual, no one's in particular.

Little by little the appearance of the services has been assimilated to that of Rome; and we now have chaplains who openly take the "Eastward" or priestly position, who inculcate the Real Presence, auricular confession, and purgatory.

There are at least thirty-five chaplains who are members of the C.B.S., E.C.U., and S.S.J.E.—that is of societies formed to Romanise the Church of England.

The result is that no Evangelical officers, no converted man, can conscientiously worship in one of these buildings according to the rites of the Church of England.

Here and there a brave officer dares to raise his voice in protest. One such case is at the present time within my knowledge at —, where Lieut.-Colonel —, R.A., has refused to take part in the flagrantly and defiantly Romish performance forced upon the troops by the chaplain. Has this officer been backed up by his official superiors? On the contrary. He has been struck off Sunday parade duty as Field Officer, R.A., so long as he objects to conform to the idolatrous practices enforced.

The chaplains snap their fingers at the Indian Bishops, and I am not aware that the latter have shown any desire to prevent the chaplains from flooding India with bastard popery. Some bishops are themselves Ritualists. Meanwhile the army, and all Indian society, is being Romanised, without being able to do anything to prevent it. Cannot pressure be brought to bear upon the Indian Government to put an end to this evil? Shall India become a fief of Rome, and British officers and men compelled to do violence to their consciences because the authorities fail in their obvious duty?

I consider that the Government of India is to be strongly blamed for the present state of affairs. It can stop it in a moment by removing the ritualistic ornaments out of all buildings, and forcing chaplains to retire. It has much greater power than even Parliament; yet it has done nothing. The time appears to have arrived for some one in authority to intervene and put an end to what is nothing short of a crying scandal. Nor are the missionaries free from blame, for not one has raised his voice in protest against what is going on.

Yours faithfully,

AN OLD SOLDIER.

BOMBAY, August 8, 1899.

THE LONDON COUNCIL AND THE BRANCHES.

Of our members of Council several have been travelling abroad. Rev. F. B. MEYER, since his visit to India, has crossed the Atlantic to America. He then returned to London, and soon started for a tour in Germany, where he took a prominent part in the deeply interesting conference of the Alliance at Blankenburg, and gave most valuable addresses. Dr. Gritton also has been engaged in Alliance work in Switzerland, Germany, and Dresden, and also spoke at Blankenburg. Dr. Baedeker too, presided at the Blankenburg Convention. At Dresden, Dr. Baedeker, Dr. Gritton, Dr. Guinness, Rev. Darlow Sarjeant, and the General Secretary, had a most satisfactory interview with the Lutheran Cultus Ministerium. Mr. John Paton is on a visit to New York, as well as Dr. Mathews. The Rev. G. Campbell Morgan is at Northfield. The General Secretary also addressed a special meeting of the Alliance at Magdeburg, the city famous for its struggles and sufferings during the Thirty Years' War. Preparations are now in a forward state for the approaching Annual Conference at Clifton on October 31st, November 1st and 2nd, particulars of which will be seen in another column, and the signed invitations for the next week of prayer are now being sent out throughout the whole world.

NEW MEMBERS SINCE JUNE 24TH.

General H. A. L. Roberts, Blackheath.
Mrs. F. N. James, Blackheath.
Stephen Bourne, Esq., Blackheath.
Miss Adine J. Edelman, Blackheath.
Miss A. A. Dickson, Croydon.
Miss Florence H. Baker, Croydon.
Mrs. S. B. Kennard, Croydon.
Mrs. Florence M. Pole, Croydon.
Mrs. E. Hocking, Croydon.
Mrs. Anna Frith, Croydon.
Miss C. Piggot, Croydon.
Mrs. Mary Teverson, Croydon.
Mrs. M. Scoville-Reid, Croydon.
Mrs. J. Plummer, Croydon.
Miss L. Whittington, Croydon.
Miss Ada Whittington, Croydon.
Miss Alice Page, Croydon.
Miss Gertrude Maguire, Croydon.
Mrs. M. M. Maguire, Croydon.
Mrs. Bonnerjie, Croydon.
Miss Constance Serjeant, Blackheath.
Miss F. Bannister, Blackheath.
Miss E. Bannister, Blackheath.
Mrs. Haldane, Blackheath.
Mrs. Clifford, Blackheath.
Miss Evelyn Baker, Blackheath.
Mrs. Rose McGill, Blackheath.
Miss Mary E. McGill, Blackheath.
Capt. R. T. Baker, Blackheath.
Miss Sarah Balch, Plumstead.
Miss Lottie Ford, Plumstead.
Miss F. M. Skinner, Blackheath.
Mrs. H. E. Brooke, Blackheath.

Mrs. Hatch, Blackheath.
Miss Hatch, Blackheath.
Rev. John Ewing, M.A., B.D., Denmark Hill.
Miss Ruth Briggs, New Malden.
Miss Rachel Gallienne Richard, Lancaster.
Miss Mary Graham, Toronto.
Miss Mary G. Carty, Toronto.
Rev. David Oliver, Holywell.
Mrs. Elizabeth Crankshaw, Bolton.
Mr. Robert Douglas, Bolton.
Mr. Fred Slater, Bolton.
Rev. W. S. Standen, Bolton.
Rev. James Charles, Denbigh.
Rev. George F. Head, Bristol.
Miss Chalmers, Stamford, N.B.
Miss Isabel Chalmers, Stamford, N.B.
Miss Agnes Gebbie, Helensburgh, N.B.
Mr. Alex Malcolm, Aberdeen.
Miss Mary Norton, Brighton.
D. Leslie Beath, Esq., Bath.
Mrs. Leslie Beath, Bath.
Rev. Mark Christian Hayford, Gold Coast.
Rev. Martin Alford, Clevedon.
Mrs. H. Brown, Ealing.
Mrs. S. J. Thorpe, Teignmouth.
Mr. G. W. Wyatt, London.
Mr. G. R. Fielder, Highgate.
Mr. & Mrs. J. F. Bull, Catford.
Mr. Wm. S. Archard, Aldershot.
Joseph Read, Esq., Ealing.
The Misses E. & N. Read, Ealing.
Mrs. Pringle, Selkirk.
Mrs. Darlow Sarjeant, London.
Rev. H. B. Worthington, St. Albans.
Rev. T. G. Bomford, St. Albans.

At the last meeting of the Council (September 21st), a resolution was passed directing the General Secretary, who had just returned from Dresden and Blankenburg, to proceed forthwith to the Continent, and to visit and bring relief, as far as possible, to those who had not been visited and were in need of help. October 5, at 10.30, was fixed for a special meeting of the Council and officers for prayer only.

The Irish Branch has been much occupied with the question of Sabbath observance. In the early part of

The Irish Branch. the year the Council rendered important assistance in the suppression of Sunday horse-racing in Dublin. More recently it has opposed the performance of sacred music by the band of the 1st Life Guards on two successive Sunday afternoons on licensed premises at Howth. Special trains were run, and a charge for admission made. A strong protest was issued by the Alliance, and published in the papers. Communications expressing surprise and regret that one of her Majesty's regiments should be used in such circumstances were addressed to Colonel Miles, commanding the regiment, and to the Commander-in-Chief in England and Ireland. The performances were held, but the attendance was so meagre that the promoters will hardly be encouraged to repeat them. Deputation work undertaken by the energetic Irish Secretary, Rev. D. Mullan, includes visits to Limerick, Parsonstown, Athlone, Galway, Leenane, Westport, and Boyle. In most places the spirit of union manifested was very gratifying. The special need, however, is a great outpouring of the Holy Spirit. During the year £300 have been received in response to an appeal for the relief of the suffering Armenians. The amount has been remitted to the districts most in need. The twenty-sixth annual Christian Convention, held under the auspices of the Irish Branch, met during the last week of September, in the Metropolitan Hall, Dublin, and was addressed by the Revs. W. H. Griffith Thomas, of Portman Chapel, London, A. J. Palmer, of Folkestone, C. H. Waller, D.D., late of Highbury College, H. Montgomery, Belfast, and others. A gracious and quickening influence pervaded the meetings.

Mention was made in our last issue of the appointment of Mr. Edward Clark as the new treasurer of this vigorous branch. Mr. E. J. Hill, **South London Branch.** the secretary, will be supported by this gentleman in the general work, and the monthly meetings will, we trust, increase more and more, enlisting new members each month.

This large and influential branch, under the guidance of the greatly valued secretary, Mr. William Brackets, has held two large meetings to "Proclaim and affirm the Gospel in its simplicity." These were followed by a series of Protestant addresses by

the Rev. H. H. Wright, D.D., of the Protestant Reformation Society. A deep impression for good was the result. The Monday Noonday Prayer Meeting, discontinued during the summer months, will be resumed forthwith. Much blessing has attended these gatherings for many years.

The local committee is arranging for a large and representative meeting, when the principles, aims, and activities of the Alliance will be **Ilfracombe Branch.** advocated. Evangelical Christians in Ilfracombe are in warm sympathy with its work, and desire to further its interest in every way. They rejoice at what the Alliance has accomplished, and through the active efforts of the secretary of the branch, Rev. W. Howill, are hoping largely to extend its usefulness.

A very earnest spirit pervades this branch in consequence of the deep interest there taken in **Telgumouth Branch.** Christian Union. The weekly noon prayer meetings commenced four years ago are loyally attended by the members, and spoken of as a weekly feast.

The Roman branch of the Alliance has been a great testimony to the substantial unity existing amongst the Evangelical Churches. **The Italian Branch.** But early in the year many of its warmest supporters thought it could render far more effective service to the cause of Protestantism if it were reorganised. This has now been happily accomplished. Our valuable secretary, Rev. James Wall, in the following words summarises the good work:—"After much deliberation a new constitution was presented which provided for the reception of every accredited Evangelical who desired to become a member. The immediate result was that nearly two hundred Christians became members at the first meeting on this basis, when the new constitution was unanimously approved, and its new committee elected, composed of members from among all Evangelical Christians in Rome. A large increase of union has thus been gained, and foretastes enjoyed of the perfect heavenly communion. Already proposals are made for work in common. Some suggest the erection of a large central hall for evangelistic effort. Others would desire to see the Universal Alliance meet in Rome in the beginning of the twentieth century." The times are ripe for this, but the means at the disposal of Roman Protestants are too limited. It is hoped that in the present crisis of the Papacy the Alliance may be regarded as the advanced guard of reform and unity, and that its hands would be much strengthened if the committee "felt behind them, in sympathy and prayer, the million of the one body." The Rev. Dr. Prochet, of Rome, the president of this branch, will be in England and take part in the Clifton Conference, referred to elsewhere.

From *Angrogna* (Torre Pellice) we hear from Pastor Stephen Bonnet of the widespread blessing following the observance of the Week of Prayer among the Churches of the Waldensian valleys, and the deep interest that people take in the progress of religious liberty, and the means adopted by the Alliance for the protection of persecuted Christians. During the summer months large united open-air meetings are held, addressed by speakers from other Churches. The audiences number from 1,200 to 2,000 persons. The Synod of the Waldensian Church held on the 4th of August resembled an Evangelical Alliance Conference, representatives of many denominations taking part in the meetings."

At an open-air service at Torre Pellice, in the Waldensian valley this summer, the Rev. Dr. Th. Gay gave an account of the Gospel movement in Calabria, where in the sixteenth century the Waldensians founded a flourishing colony. The people were barbarously persecuted and nearly destroyed, but some of the descendants of these early martyrs are still to be found. On his first visit Dr. Gay was met by six robust men, who had their muskets in shoulder-belt, and upon their conical and large-brimmed hats a piece of white paper, on which was written distinctly the word "Cristiani" in order to show that they were on Christ's side. The night had become rather dark, and these Christians accompanied the pastor through the hills to their village, Falerna, in the mountains. There a crowd had collected, and among them the mayor, to welcome the minister. Supper had scarcely concluded when the first meeting was held; others followed on subsequent days, and were attended by numerous and sympathetic audiences. The Roman Catholic bishop sent several preachers to prevent a serious disruption, but none of the Protestants would listen to them. The fact that these poor peasants provide a large room for the meetings, and bear all the expenses, is evidence that they are in earnest.

The Rev. W. K. Landels, from Torino, N. Italy, writes as follows:—

"During the last few years the work in the north of Italy has been considerably developed, and has enjoyed much blessing. In Turin we have now three mission halls, the expenses of one of them being entirely met by the local Church. The Church is slowly growing in numbers and in usefulness. We have now seventy-two active members, most of them being converts from the Papal Church. As soon as a suitable site can be obtained we intend building. In Genoa the good work goes on; the meetings are nearly always crowded, and the Church now numbers one hundred and forty-five members. In this case, too, nearly all the members are converts from Catholicism. In the mountainous district of Meana a remarkable work is going on. Up to the year 1894

there was not a single Protestant in Meana. Now a small Church has been gathered, a chapel is in course of erection, and will be opened in the spring. I am told on good authority that when the chapel is completed at least a third of the population will range itself on our side. In the meantime our influence is extending; one of our people is now mayor of the place, and another is vice-mayor. In this district we have mission halls in three different townships, all the expenses being met on the spot. We have also regular meetings in five other villages."

The Rev. J. C. Aston, of Altona, testifies to the activity of the Hamburg Branch. At the meetings

The German Branch at Hamburg. of the committee held monthly a delightful spirit of union prevails. Lutherans, Baptists, Methodists spend an hour in the study of the word of

God, and then discuss questions for the furtherance of the work of the Alliance. An evangelistic service is held every Monday evening, with encouraging signs of usefulness. Periodical meetings are held for the deepening of the religious life, in which Christians of all denominations take an active part. The social character is very prominent in these happy gatherings, which helps materially to draw members of the committee and their friends closer together. A large Alliance Conference is being arranged to take place in Hamburg (D.V.) in the spring of next year.

The usual Monthly Alliance Services in the French Reformed Church were resumed on **At Frankfurt** September 5th after the summer interval. These meetings are highly valued as a manifestation of the spiritual oneness of the Church of Christ.

The various branches of the Alliance at Geneva, Neuchatel, Berne, Jura-Bernois, Basle, Lausanne, La Chaux de Fonds and Tavannes

The Swiss Branches. continue to extend the principles and aims of the Alliance. In each of these centres there is an Executive Committee where excellent work is being done. The influence of the Alliance has spread widely. Mons. le Pasteur D'Outrébande affirms that everywhere in French Switzerland where the Alliance is known it is gladly welcome, and that as the result of the Universal Week of Prayer numbers of working men are converted and unite themselves with different Christian denominations. In connection with the aid the Swiss branches sent to the Armenian orphans six ladies, four from the Canton de Berne, have gone to the East to carry the sufferers help, and to sympathise personally with those who have been so cruelly persecuted.

After the summer interval the usual monthly meetings of the branch at Montreux will be resumed at Clarens.

The Swiss Branch at Montreux. French, German, and English speaking friends are mostly heard in these meetings, when a very fervid spirit of Christian love and unity prevails. The

Mission of the Alliance to the Italian workmen employed in the construction of new railways is bearing much fruit. Mons. M. de Schoulepnikow writes: "Faith has shown itself by works; drunkards have become sober, homes decent and quiet, and profligacy and immorality are regarded with ill-favour and shunned. When they go back to Italy it is with a Bible in their hands, and they no longer go to the priest, but to one of the Evangelical bodies, where the pastor becomes their friend."

Our correspondent at Berne, Mons. A. Vischer Sarasin, sends us a deeply interesting summary of a meeting of the Evangelical Alliance held **At Berne.** in Italian Switzerland this autumn. As many as seventeen pastors and laymen made their way to a village in the Italian Alps and there spoke of the love and faith which makes all Christians one in the bonds of Jesus Christ. The little Evangelical Church gave a cordial welcome to these brethren. The Festival of the Blue Cross Society, which is an organisation of Christians of all sections of the Protestant Church for the suppression of drunkenness, held enthusiastic meetings here during the summer (July), under the auspices of Pastor Boret, president of the Berne branch of the Evangelical Alliance. More than three thousand persons joined in the festivities, many of whom were reformed drunkards. The Christian character of this society was manifested in the great service held in Berne Cathedral, when the sermon was preached by Pastor Alexander Morel. Much interest was attached to the Annual Meetings of the Evangelical Society, which also met at Berne. The work is mainly carried on by laymen, many of whom speak the broad Berenese idiom. Several German ministers also spoke words of encouragement, including Pastors Damman, Wittekind, and others.

The Rev. J. Stonehouse, L.M.S., writes to us of the present disturbed state of China and the likelihood of a Government crisis through palace in-

Peking Branch. trigues. And he further states: "As to the Emperor, one hears little about him.

The Chinese remark on the fact that for more than a year he has performed no idolatrous rites, and say he is a Christian. There is great unrest among the population, which is not a little disturbing to our mission work. Conflicts between our people and the soldiers have taken place at one of our mission stations outside the city. In the city there is much bitterness shown to Christianity, yet, thank God, the work goes on, and though fewer have sought to enter the Church this year, there have been more men and women inquiring into the truth of Christianity, and that not through curiosity, but from a desire to know the truth. The Holy Spirit working in the heart of these inquirers will eventually bring them into the Kingdom."

NEW BOOKS WORTH READING.

Cloud and Sunshine. An Autobiographical Sketch by Miss H. R. Higgens. Edited by the Rev. John Southey, China Inland Mission. Religious Tract Society of Victoria, Melbourne.

We wish to recommend this small volume in a very special way to our readers as a short history of twenty-seven years of marvellous faith triumphing victoriously over all bodily suffering and trials. An obscure disease of the nerves having seized Miss Higgens, she has at intervals during those twenty-seven years been obliged to undergo a series of successive operations, removing both arms to the shoulder and the whole of one leg. The photographic frontispiece shows this faithful sufferer almost without limbs, yet bright with the joy and gladness which none but Christ can give. This is a most helpful volume to put in the hands of any who are themselves suffering in the body, while the general reader will undoubtedly find in the history impressive evidence of the value and power of faith in Christ. Miss Higgens may have the joy of knowing that though so weak, and although confined to her bed, she may do, and is doing, more by her bright faith and glad, patient endurance to confirm the Church of Christ than many an active worker who has never known illness.

Meditations for Quiet Moments. By the Rev. J. H. Jowett, M.A. The Religious Tract Society.

The writer of this choice little volume is in the immediate succession, at Carr's Lane Chapel, Birmingham, of such great men as John Angell James and Dr. R. W. Dale. The meditations themselves are some twenty-six sermonettes on valuable spiritual themes, all calculated to lift into higher regions of thought and life the soul that daily seeks the great transfiguration through fellowship with Jesus. Among the subjects treated are such important ones as "Spiritual Beauty," "Separation from Sinners," "Choked with

Thorns," and "Self-Conquest." The treatment in most cases is fresh and very striking, the style pointed and pithy, while each theme breathes a spirit of helpfulness and stimulus that is sure to quicken or console any devout reader. It is a book to be put into the hands of young disciples seeking for light and help for the pilgrim-walk to the city of the King beyond the clouds. The mere brevity of these addresses will make them attractive to busy workers in these engrossing days.

The Story of the Religious Tract Society for One Hundred Years. By the Rev. Samuel G. Green, D.D. The Religious Tract Society.

This book is sure to find a place in many a library as a memorial of the men—brave and true in the service of Christ—who founded the Society, as well as others who during the century sought devoutly to perpetuate and extend its usefulness. The portraits and sketches, and in some cases whole-page illustrations, lend to these six chapters a brightness at once pleasant and interesting. On the frontispiece the medallion engravings of George Burder, the founder, and Joseph Hughes, the first secretary of the Society, and Legh Richmond, the author of the "Dairyman's Daughter," give the publication a distinct additional value.

Aids to Belief. By the Rev. G. A. Chadwick, D.D. Lord Bishop of Derry and Raphoe. Hodder and Stoughton.

This is one of the recent publications in the series of "Little Books on Religion." It is a neat volume of six sermons preached in the Cathedral Church of Londonderry during the Sunday evenings of Lent this year.

The Four Gospels. By Rev. R. H. Fisher, B.D. Hodder and Stoughton.

Another publication in the same series as the preceding. Most valuable are these sketches. "The greatest benefactors the world has ever known" are the lowly-minded Evangelists Matthew, Mark, Luke, and John, who became the biographers of

the Son of God, the world's Saviour and King. The characteristics of each are portrayed in a most interesting manner, making the authors of these wonderful life-epitomes of Jesus as familiar to us as friends. In addition to this, the special features of each Gospel are dwelt upon.

Border Lines in the Field of Doubtful Practices. By H. Clay Trumbull. Hodder and Stoughton.

A very useful volume in which the author discusses, on high moral and religious grounds, the debatable subjects of drink, tobacco-smoking, taking chances in life, the social dance, and the theatre.

What a Young Boy Ought to Know. By Sylvanus Stall, D.D. From the "Self and Sex Series," 4s. The Vir Publishing Company, 14, Fleet Street, London, E.C.

The saying of Socrates that "Ignorance is vice," suggests the further truth that in thousands of cases ignorance is the cause of vice. We believe that most of the cases in which growing lads are drawn into evil are due to an ignorance which ought to be removed by plain and loving words of instruction and warning falling from the lips of parents and guardians. Many parents who understand this nevertheless greatly shrink from making any allusion to these subjects. For all such this small volume is of great value, and we gladly recommend it as a most suitable book for placing in the hands of boys from twelve or fourteen years of age and upwards.

The Leisure Hour. Sunday at Home. The Girl's Own Paper. The Boy's Own Paper. Religious Tract Society.

These four well-known magazines maintain their high standard of excellence, and are all calculated to exert an influence for good. One good serial story, such as "Allan Adair" by Dr. Gordon Stables, R.N., should be enough of fiction for the boys, and a few more articles of the same class as "Entomology in Late Summer," by the Rev. Theodore Wood, and "With a Butterfly Net in India," by Edwin Lester Arnold, should be inserted, and would, we feel sure, be appreciated by them.

CONTRIBUTIONS FROM JUNE 24 TO SEPTEMBER 26, 1899.

A. S. D.			A. S. D.			A. S. D.		
Mrs. James Tennant	...	0 11 0	George Mathewson, Esq., and Mrs.	...	0 11 0	Readers of "Christian"—	...	...
C. R. Collins, Esq., J.P.	...	1 1 0	J. Gordon Brown, Esq.	...	1 1 0	Per Messrs. Morgan and Scott...	...	3 0 0
Walter Low, Esq.	...	1 1 0	Arthur W. Sutton, Esq.	...	0 10 0	Blackheath Branch (additional)—	...	...
James Clouston, Esq.	...	0 10 0	W. Day, Esq.	...	1 1 0	Per Mrs. H. R. T. Jackson...	...	1 0 0
Major Coppin	...	1 0 0	The Misses Laid	...	2 2 0	Darby Branch—	...	...
Mrs. Hewitt	...	0 11 0	D. L. Smith, Esq., and Mrs.	...	0 10 0	Per Captain Reid...	...	2 11 0
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Colonel Mainguy, R.E.	...	1 1 0	H. Sarg, Esq.	...	1 1 0	Bedbury Branch—	...	...
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Mrs. Thornton	...	0 10 0	Colonel and Mrs. Preston	...	1 1 0	Clevedon Branch—	...	...
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Miss Thompson	...	0 10 0	Mrs. Alexander Wallace	...	0 10 0	Leamington Branch—	...	...
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£1 2s. and donation, £1 17s.)	...	3 0 0	W. A. Campbell, Esq.	...	1 1 0	Bedford Branch—	...	...
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G. H. Lee, Esq.	...	0 11 0	Mrs. Rust	...	1 1 0	Liverpool Branch—	...	...
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Professor B. Williamson	...	1 1 0	Count Molke	...	1 1 0	Taunton Branch—	...	...
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Colonel Tredway Clarke	...	0 11 0	A. Makinen, Esq., per Miss	...	...	Cardiff Branch—	...	...
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Miss Watney (1 year)	...	3 0 0	W. J. Hodgman, Esq. (donation)	...	1 1 0	Tottenham Branch—	...	...
W. Ferguson, Esq.	...	1 1 0	W. Hulbert, Esq. (sub. and don.)	...	1 0 0	Per Miss Harrison	...	1 10 0
Dr. Henry Brown	...	1 1 0	A. S. Lamb, Esq.	...	1 1 0	Brighton Branch—	...	...
Rev. Canon and Mrs. Fausset	...	1 1 0	Major-General Stenhouse	...	1 1 0	Per Miss Coker	...	2 10 3
Rev. Canon Bruce, B.D.	...	0 11 0	Mrs. Lewis	...	1 1 0	Glasgow Branch—	...	...
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W. D. Cruddas, Esq.	...	2 3 0	H. Foxwell, Esq.	...	0 10 0	Durham Branch—	...	...
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Miss K. Morehead	...	1 1 0	Rev. and Mrs. A. A. Isaacs	...	0 16 0	Sums under 10s.	...	32 10 6
Lady A. Blackwood	...	1 1 0	Baons de Perrieres	...	1 1 0			
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Rev. Dr. E. Lombe	...	1 1 0	Rev. A. Shipham	...	0 13 0			
Miss Alice Saltmarsh (4 years)	...	1 0 0	Dr. Barnardo	...	1 1 0			
Rev. A. E. Ball	...	0 10 0	Alfred Edmeades, Esq.	...	0 10 0			
F. E. Fox, Esq. (3 years)	...	3 3 0	Rev. William Arthur	...	1 0 0			
D. Wallace, Esq.	...	2 2 0	General and Mrs. Boyd	...	1 1 0			
Mrs. Charters and Countess Ester-	...	...	Miss S. Crowe	...	0 11 0			
hary	...	2 1 10	Miss Branson	...	1 1 0			
Miss S. Philpot (1 year)	...	0 10 0	H. Gurney, Esq.	...	1 1 0			
Rev. Hubert Brooke	...	0 11 0	Rev. A. Sturge	...	0 11 0			
Miss A. Edmann	...	1 1 0	A. Churchill, Esq.	...	1 1 0			
Mrs. Milne-Collie	...	1 10 0	General Cookson	...	1 1 0			
Major-General Poulton	...	1 1 0	Count van Bylandt	...	1 1 0			
Rev. A. G. Brown (2 years)	...	2 5 0	Dr. Barkley	...	0 11 0			
William Barnett, Esq.	...	1 1 0	Joseph Grey, Esq.	...	1 1 0			
Miss J. Kidston	...	0 10 0	Miss Lumden	...	0 10 0			
Dr. T. R. Lombe (2 years)	...	2 2 0	Alfred Crewdon, Esq.	...	1 1 0			
J. E. Wakefield, Esq.	...	1 1 0	William Hall, Esq.	...	1 1 0			
Miss A. Gebbie	...	0 10 0	J. P. Goldsmith, Esq.	...	1 1 0			
William Mathewson Esq., & Mrs.	...	1 0 0	Rev. Alfred Peache	...	1 1 0			
Colonel Paschhoff	...	10 0 0	Miss C. Mason	...	1 1 0			
J. Mc A. Moir, Esq. (4 years)	...	4 4 0	The Misses Bignold	...	0 10 0			
L. Hoyle, Esq.	...	2 3 0	A. Butterworth, Esq.	...	1 1 0			
Rev. T. B. Davis	...	0 15 0	Robert Hewitt, Esq. (donation)	...	2 2 0			
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